THE CHARACTER of an old ENGLISH PVRITANE, OR NON-CONFORMIST.

By *John Geree* M.A. and late Preacher of the Word at Saint FAITHS.

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The Character of an old ENGLISH PVRITANE, OR NON-CONFORMIST.

THE Old Engliſh Puritane was ſuch an one, that honoured God [a] above all, and under God gave [b] every one his due. His [c] firſt care was to ſerve God, and therein he did not what was good in his [d] own, but in Gods ſight, making the word of God the rule of his worſhip. He highly eſteemed [e] order in the Houſe of God: but would not under colour of that ſubmit to ſuperſtitious rites, which are ſuperfluous, and [f] periſh in their uſe. He revereneed [g] Authority keeping within its ſphære: but durſt not under pretence of ſubjection to the higher powers [h], worſhip God after the traditions of men. He made conſcience of [i] all Gods ordinances, though [k] ſome he eſteemed of more conſequence. He was much in [l] praier; with it he [m] began, and cloſed the day. In it he was exerciſed in his [n] cloſet, [o] family, [p] and publike aſſembly. He eſteemed that manner of praier beſt, where by the [q] gift of God, expreſſions were varied

a Mat. 22. 37, 38, 39. 1 Pet. 2. 17.
b Rom. 13. 7.
c Mat. 6. 33.
d Deut. 12. 8, 32.
e Col. 2. 5.
f Ver. 21, 22.
g Rom. 13. 1.
h Mat. 15. 9. Col. 2. 8.
i Acts 2. 42.
k 1 Cor. 1. 17.
l Col. 4. 2.
m Pſal. 92. 2.
n Pſal. 55. 17. Mat. 6. 6.
o 2 Sam. 6. 20.
p 1 Tim. 2. 1, 2.
q 1 Sam. 1. 15. Rom. 8. 26.

ried according to preſent wants and occaſions; yet did he not account [r] ſet forms unlawfull. Therefore in that circumſtance of the Church he did not wholly [f] reject the Liturgy, but the corruption of it. He eſteemed [t] reading of the word an ordinance of God both in private and publike; but did not account reading to be preaching. The word [u] read he eſteemed of more authority, but the [x] word preacht of more efficacy. [y] He accounted preaching as neceſſary now as in the Primitive Church: Gods [z] pleaſure being ſtill by the fooliſhneſſe of preaching to ſave thoſe that beleeve. He eſteemed that preaching [a] beſt wherein was moſt of God, leaſt of man, when vain flouriſhes of wit, and words were declined, and the demonſtration of Gods Spirit and power ſtudied: yet could he diſtinguiſh between [b] ſtudied plainneſſe and negligent rudeneſſe. He accounted [c] perſpicuity the beſt grace of a Preacher: And that [d] method beſt, which was moſt helpfull to underſtanding, affection, and memory. To which ordinarily he eſteemed none ſo conducible as that by doctrine, reaſon and uſe. He eſteemed thoſe [e] Sermons beſt that came cloſeſt to the conſcience: yet would he have mens conſciences awakened, not their perſons diſgrac't. He was a man of good ſpirituall [f] appetite, and could not be contented with [g] one meal a day. An afternoon Sermon did reliſh as well to him as one in the morning. He was not ſatisfied with [h] praiers without preaching: which if it were wanting at [i] home, he would ſeek abroad: yet would he not by [k] abſence diſcourage his Miniſter, if faithfull, though another might have quicker gifts. A [l] Lecture he eſteemed, though not neceſſary, yet a bleſſing, and would redeem [m] ſuch an opportunity with ſome pains and loſſe. The [n] Lords day he eſteemed

r Numb. 10. 35 36.
f 1 Cor. 9. 20, 21, 22, 23.
t Acts 13. 15. Pſal 1. 2.
u 2 Tim. 3. 15, 16.
x 1 Cor. 1. 21. Rom. 1. 16.
y Mat. 28. 20.
z 1 Cor. 1. 21.
a 1 Cor 14. 24, 25. 1 Cor 2. 1, 3, 4, 5. 2 Cor. 4. 5.
b 2 Cor. 2. 17. 1 Tim. 4. 13. 2 Tim. 2. 15. Eccl. 12. 9, 10.
c 1 Cor. 14. 1, 2, 3, 4, 5. 6 9.
d 1 Cor. 14. 25.
e 1 Tim. 5. 1.
f 1 Pet. 2. 2.
g Iam. 1. 19. 2 Tim. 4. 1, 2.
h Prov. 28. 9.
i Amos 8 11, 12. Mat. 3. 5.
k 1 Cor. 3. 21, 22. 1 Cor. 4. 6.
l 2 Tim. 4. 1, 2.
m Epheſ. 5. 16.
n 1 Cor. 16. 2. Acts 20. 7. Revel. 1. 10.

steemed a divine ordinance, and [o] rest on it necessary, so far as it conduced to holinesse. He was [p] very consciencious in observance of that day as the Mart day of the Soul. He was very carefull to [q] remember it, to get house and heart in order for it: and when it came, he was studious to improve it. He [r] redeemed the morning from superfluous sleep, [s] and watched the whole day over his thoughts and words, not only [t] to restrain them from wickednesse, but worldlinesse. All parts of the day were alike holy to him, and his care was continued in it in variety of holy duties: what he heard in publike, he repeated in private, to [u] whet it upon himself and family. Lawfull [x] recreations he thought this day unseasonable, and [y] unlawfull ones much more abominable: yet he knew [z] the liberty God gave him for needfull refreshing, which he did neither refuse nor abuse. The Sacrament of [a] Baptism he received in Infancy, which he looked back to in age to answer his ingagements, and claim his priviledges. [b] The Lords Supper he accounted part of his souls food: to which he laboured to keep an appetite. [c] He esteemed it an ordinance of neerest communion with Christ, and so requiring most [d] exact preparation. His first care was in the [e] examination of himself: yet as an act of [f] office or charity, he had an eye on others.

He endeavored to have the scandalous cast [g] out of Communion: but he [h] cast not out himself, because the scandalous were suffered by the negligence of others. He condemned that [i] superstition and vanity of Popish mock-fasts: yet neglected not one occasion to humble his soul by right fasting: [k] He abhorred the popish doctrine of *opus operatum* in the notion. And in practise rested in [l] no performance, but

o Exod. 20. 8.
p Exod. 20. 8.
q 2 Chron. 29. 20. Psal. 92. 2.
r Isa. 58. 13, 14.
s Exod. 20. 8. Acts 20. 7.
t Deut. 6. 7.
u Isa. 58. 13, 14
x Exod. 32. 6.
y Mar. 12. 1, 7, 8, 10, 11, 11, 13.
z 1 Cor. 7 14. Acts 16. 15.
a 1 Cor. 10. 16.
b Iohn 7. 37. Iohn 6. 48.
c 1 Cor 10. 16.
d 1 Cor. 11. 28.
e 1 Cer. 5. 2 13.
f Revel. 2. 2.
g Revel. 2. 25.
h Matth. 16. 6.
i Acts 13. 2. 1 Cor. 7. 5.
k Matth. 15. 8.
l Ioh. 4. 23, 24.

what was done in ſpirit and truth. He thought
m Heb 3.2.5,6 God had left a rule in his word for [m] diſcipline, and
n 1 Tim.5.17. that [n] Ariſtocraticall by Elders, not Monarchicall by
1 Tim,4.14 Biſhops, nor Democraticall by the people. Right [o]
Act.20.17,28 Diſcipline he judged pertaining not to the being,
Acts 21.18. but wel being of a Church. Therefore he eſteemed
o John 11.51. thoſe Churches moſt pure where the Government is
by Elders, yet unchurched not thoſe where it was o-
p 1 Cor.11.17, therwaies. Perfection [p] in Churches he thought a
18,19. thing rather to be deſired, then hoped for. And ſo he
Rev.2 14 20. expected not a Church ſtate without all defects. The
q 1 Cor.5.2, [q] corruptions that were in Churches he thought his
Revel 2.5. duty to bewaile, with endeavours of amendment: yet
Ezek.5.4.
r Hebr. 10.25. would he not [r] ſeparate, where he might partake in
Iohn 4.21. the worſhip, and not in the corruption. He put not
ſ 1 Tim.2.8. [ſ] holineſſe in Churches, as in the Temple of the
Jews; but only counted them convenient like their
t 1 Cor.14.40. Synagogues. He would have them kept [t] decent, not
u Iames 5.13. magnificent: knowing that the Goſpel requires not
outward pomp. His chiefeſt muſick was [u] ſinging of
Pſalms: wherein though he neglected not the melody
of the voice, yet he chiefly looked after that of the
x Coloſ. 3 16. [x] heart. He diſliked ſuch [y] Church-muſick as moved
y 1 Cor.14.26. ſenſuall delight, and was an hindrance to ſpirituall
z Rom 13.1. inlargements. He accounted [z] ſubjection to the High-
Iames 1.27. er powers to be part of pure religion, as well as to
viſit the fatherleſſe and widdows: yet did he diſtin-
a 1 Cor.7.23. guiſh between authority, and luſts of Magiſtrates, to
that he ſubmitted, [a] but in theſe he durſt not be a ſer-
b Rom.13.5. vant of men, being bought with a price. [b] Juſt laws
and commands he willingly obeyed not only for fear
but for conſcience alſo; but ſuch as were unjuſt he
c Acts 4.19. refuſed to obſerve, chuſing [c] rather to obey God then
d Ier.26.14,15. man: yet his refuſall was [d] modeſt and with ſubmiſ-

ſion:

sion to penalties, unleſſe he could procure indulgence from authority. He was carefull in all relations to know and do duty, and that with [c] ſingleneſs of heart as unto Chriſt. He accounted [f] religion an engagement to duty, that the beſt Chriſtians ſhould be beſt husbands, beſt wives, beſt parents, beſt children, beſt Maſters, beſt ſervants, beſt Magiſtrates, beſt ſubjects, that the [g] doctrine of God might be adorned, [h] not blaſphemed. His family he endeavoured to make a Church, both in regard of [i] perſons and exerciſes, admitting none into it but ſuch as feared God; and labouring that thoſe that were born in it, might be born again to God. He [k] bleſſed his family morning and evening by the word and praier; and took care to perform thoſe ordinances in the beſt ſeaſon. He [l] brought up his children in the nurture and admonition of the Lord, and commanded his [m] ſervants to keep the way of the Lord. He ſet up [n] diſcipline in his family, as he deſired it in the Church, not onely reproving [o] but reſtraining vileneſſe in his. [p] He was conſcientious [q] of equity as well as piety: knowing that [r] unrighteouſneſſe is abomination as well as ungodlineſſe. He was cautelous in promiſing, [ſ] but carefull in performing, counting his word no leſſe ingagement then his bond. He was a man of a tender heart, not only in regard of his own ſin, but [t] others [u] miſery, not counting mercy [x] arbitrary, but a neceſſary duty: wherein as he praied for [y] wiſdom to direct him, ſo he ſtudied for [z] chearfulneſſe and bounty to act. He was ſober in the uſe of the things of this life, [a] rather [b] beating down the body, then pampering it: yet [c] he denied not himſelf the uſe of Gods bleſſing, leſt he ſhould be [d] unthankfull, but avoided exceſſe leſt he ſhould be forgetfull of the Donor.

e Epheſ. 5. 21, 22, &c
f Coloſ. 3. 22.
g 1 Tim 6. 1. Titus 2. 9, 10 1 Pet. 3. 1, 2, 3.
h Titus 3. 1. Mat. 27. 27.
i Coloſ. 4. 15. Pſ 101. 2, 6, 7.
k 1 Chr. 16. 43.
l Epheſ 6. 4.
m Gen 18. 19.
n Pſal 101.
o 1 Sam. 3. 13.
p Tit. 2. 11, 12.
q Prov. 11, 1.
r 2 Cor, 1. 17.
ſ Pſalme 15. 4.
t Ezek. 36. 26.
u Lu. 10. 33, 37
x Mat. 25. 34, 35.
James 2. 13.
y Pſalm 112 5.
z Rom. 12. 8.
a 2 Cor. 9. 5, 6, 7.
b 1 Pet. 5. 8. 1 Cor. 9. 27.
c Eccleſ. 2. 24.
d Deut. 8. 10, 11.

ner. In his habite he avoided [f] coſtlineſſe and vanity, neither exceeding his degree in civility, nor declining what ſuted with Chriſtianity, deſiring in all things to expreſſe [g] gravity. His whole life he accounted [h] a warfare, wherein Chriſt was his [i] Captain, his arms, [k] praiers and teares. The [l] Croſſe his Banner, and his [m] word *Vincit qui patitur.*

He was ἀνὴρ παρρησιαστὴς immoveable in all times, ſo that they who in the midſt of many opinions have loſt the view of true religion, may return to him and there finde it.

[f] 1 Tim. 2. 9. 1 Pet. 3, 3, 4.
[g] Phil. 4 8.
[h] Eph. 6. 10, 11, 12
[i] Heb. 2. 9, 10.
[k] Epheſ. 6. 18. Hoſ. 12 4. 1 Cor. 15. 48. Epheſ. 4. 14. Cant. 1. 7, Jer. 6, 16.
[l] Mat. 16. 24. Gal. 6. 14, 17.
[m] Luk 8. 15. Rev. 12. 11. and 14, 12.

READER, Seeing a paſſage in Mr *Tombes* his book againſt pædobaptiſme, wherein he compares the Nonconformiſts in England to the Anabaptiſts in Germany, in regard of their miſcariages, and ill ſucceſſe in their endeavours, till of late years; I was moved for the vindication of thoſe faithfull and Reverend witneſſes of Chriſt to publiſh this Character: whereof if any ſhall deſire proof in matter of fact, as in matter of right the margent contains evidence: let him either conſult their writtings, or thoſe who are fit witneſſes by reaſon of age, fidelity and acquaintance, having fully known their doctrine, manner of life, purpoſe, faith, long-ſuffering, love, patience, perſecution and affliction, &c. 2 *Tim.* 3. 10, 11. And I doubt not but full teſtimony will be given, that their aim and generall courſe was according to the rule: ſome extravagants there be in all profeſſions, but we are to judge of a profeſſion by the rule they hold forth, and that carriage of the profeſſors, which is generall and ordinary.

6 JY 55

FINIS.